A Guiding Principle for Globalism

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The world remains caught in a form of globalism that no one seems able to control. From many different positions and perspectives, its harmful effects are discussed again and again, yet no truly effective countermeasures have been found. In the midst of this situation, the rapid succession of policies put forward by the current Japanese government has drawn considerable attention. Prime Minister Takaichi's firm ethical stance, Finance Minister Katayama's unwavering political morality, and Minister Onoda's strict measures against illegal immigration in her role overseeing economic security have all come sharply into focus.

In particular, swift investigations using AI and rapid enforcement measures against illegal foreign residents and their unlawful activities have recently been implemented with striking speed. In this essay, I would like to focus especially on Minister Onoda's uncompromising response, and on the strong ethical sense—perhaps even what could be called compassion or mercy—that lies hidden within it.

Minister Onoda is still young as a politician, and her experience is not extensive. Supported by Prime Minister Takaichi, who stands decisively, and by Finance Minister Katayama, who possesses deep experience and exceptional knowledge, she appears to have been given the opportunity to demonstrate her abilities to the fullest—perhaps even beyond what would normally be possible. She has accomplished one task after another that would have been impossible without such powerful backing. She has emerged, unmistakably, as one of the three great female figures to appear in contemporary Japanese politics.

Her actions consistently place the nation of Japan first. She appears to believe that the mission of politics is to protect the state and to secure the greatest possible well-being for its people. For this reason, she cannot tolerate laws or customs that harm Japan, and she is especially unwilling to allow foreign interference that would strip citizens of their security and happiness. Whether for good or ill, it is undeniable that globalism has come to envelop Japan, bringing with it a wide range of threats: the cross-border movement of people, the rapid transmission of information, economic pressures, military dangers, and even pandemics.

Among these, one of the most serious threats facing Japan is the hegemonic activity of the Chinese Communist Party, which is expanding on a global scale. This threat is both military and economic. Entangled with both are issues of immigration, tourism, visas, foreign students, land acquisition, illegal receipt of social welfare benefits, and exploitation of loopholes in Japan's lenient healthcare system. Together, these have severely disrupted Japanese society and caused widespread confusion. Vast sums of taxpayers' money have, over decades, been spent for the benefit of Chinese nationals, while Japanese citizens struggling to survive have often been overlooked. Moreover, Chinese nationals have in many cases been exempted from taxation.

In addition to this, a recently enacted law requires all Chinese nationals to obey the directives of the Chinese Communist Party without exception. This applies both to those residing within China and to those living abroad. This unreasonable law has only intensified the threat posed by China, and its binding force is extremely strong. Within China, whether individuals or corporate entities, all must act in accordance with Party orders, and those who disobey face severe punishment. In reality, many have already been punished, and some have even lost their lives.

Nor are those who leave the country safe. The Chinese Communist Party has secretly dispatched its police organizations to countries around the world. Individuals who refuse to obey Party directives or who engage in anti–Chinese Communist Party activities can be covertly captured, returned to China, and tried there. Furthermore, even a Japanese citizen who continues anti–Communist Party activities within Japan could, if deemed troublesome, be abducted and secretly taken to China for trial. Such laws have been constructed. I have not heard of such laws being enforced against Japanese citizens—yet. But if they wished, abducting Japanese citizens, as North Korea once did, would be a simple matter. There are, however, stories that somewhere, in foreign countries, people have been quietly executed—literally erased.

All Chinese nationals are bound by this law, creating an extremely dangerous situation. Whether they are academic researchers sent abroad, political operatives, tourists, businesspeople, students, or engineers, all are required to act for the benefit of the Chinese Communist Party, under its instructions. In effect, every Chinese national is compelled to serve as a spy for the Party. If they refuse, not only do they themselves face grave danger, but their families and relatives left behind are held hostage. In this way, lawless activities by Chinese nationals have been allowed to spread unchecked.

Examples include the large-scale purchase of forest land containing vital water sources; acquisition of land near Self-Defense Force bases and critical national facilities; illegal facilities constructed for Chinese tourists and residents without the knowledge of local governments or communities; and the issue of solar panels produced through forced labor in Xinjiang. None of these can be dismissed lightly. Yet Japanese law is

fundamentally built on the assumption of human goodness. While mistakes, failures, and malicious crimes certainly exist, the optimistic belief that human beings are basically good forms the foundation of the legal system. As a result, Japan has virtually no legal means to respond to the lawless behavior of the massive influx of foreign nationals riding the tide of globalism.

For example, Japan does not even have an anti-espionage law. If one were to say that this makes Japan seem less than a sovereign state, it would be hard to disagree. In fact, Japan is widely known as a paradise for spies. Espionage activities by the former Soviet Union, and later by Russia, have repeatedly shaken Japanese society. Spies from many countries operate daily without restriction. Even when someone is clearly identified as a spy, there is no legal basis for arrest or enforcement. It is common knowledge that Chinese spies are active throughout Japan.

Yet a government lacking legal authority to crack down on espionage is powerless. Even when U.S. government agencies have warned that certain Japanese foreign ministers or organizations promoting Japan–China friendship were engaged in suspicious activities, the Japanese government has ignored those warnings. Within the government, and even among politicians themselves, there are many figures who verge on being spies. Some former prime ministers have even admitted that they fell into "honey traps" while visiting China. There are surely politicians who have been bought with money.

The current Takaichi administration appears intent on creating laws to counter espionage, but opposition forces make immediate implementation difficult. Meanwhile, industrial spies continue to steal Japan's latest technologies and inventions. State secrets are leaking freely, and Japan is visibly drifting into a militarily dangerous situation. In the midst of this, Minister Onoda suddenly stepped forward with decisive action. Without waiting for new anti-espionage legislation, she chose to crack down on illegal foreign residents and unlawful activities within the framework of existing laws.

Despite strong opposition from pro-China groups who warned that her actions would increase friction with China, she did not waver. Using AI, she identified and addressed illegal residency, unlawful economic activities, illegal property acquisitions, suspicious financial flows, and even connections to the Chinese Communist Party. Those found in violation were promptly issued deportation orders and given only seventy-two hours to leave. As a result, the number of Chinese nationals residing in Japan dropped dramatically, and in many cities, Chinatowns have reportedly fallen silent, with webs forming where crowds once gathered.

The Chinese Communist Party reacted angrily, issuing harsh public protests and appealing to the international community. Minister Onoda, however, has repeatedly

stated that her actions represent nothing more than the fair application of the law. Those who reside in Japan legally and live according to its laws—whether Chinese or from any other country—are welcomed without discrimination. What cannot be tolerated, she explains, are those who enter Japan illegally and continue to live there in violation of the law. This, she insists, is not discrimination against foreigners.

She emphasizes that her politics are not driven by prejudice or hostility, but by the rule of law. Yet she does not stop there. In enforcing the law, she recognizes that there may be foreigners who violated it unknowingly, were deceived into doing so, or were coerced. She also anticipates that some may be pushed into extremely desperate situations as a result of these policies. Accordingly, she is considering special measures for such cases. Even criminals are human beings, she believes, and must be treated with dignity. She is not a cold enforcer of the law. Rather, she carries out enforcement with empathy for the pain, suffering, and sorrow of those caught in difficult circumstances. This combination of strict action and human compassion has drawn the attention of people of conscience around the world.

Minister Onoda was born to an American father and a Japanese mother, though this international marriage does not appear to have ended happily. She was raised in Japan from early childhood, and her English is not native-level. However, she is tall for a Japanese woman and speaks her mind without hesitation, which leaves a strong impression. Rather than embodying internationalism as an abstract ideal, she is a politician who has carried the heavy experiences of growing up as a mixed-race child with one parent, striving earnestly to live from a young age. This lived experience seems to be reflected in her words and political approach—something she herself has spoken about.

I have never heard that Minister Onoda is a Christian, nor are the two women who support her. Yet she is doing more than many Christians. She seeks to govern with a nobility of spirit that surpasses what is often seen among Christians. Regardless of nationality, she does not discriminate against people or exclude them without reason. She strives to enforce the law fairly, while also considering that law enforcement inevitably brings suffering and harm to some. She therefore seeks ways to address that reality as well.

People around the world now appear to be watching her political methods closely. Major global media outlets have begun to feature her. Many seem to be coming to see this as a model for the future—a new guiding principle and direction for globalism. I sincerely hope that her purity of heart will not be lost, but preserved. What exists within her is not Christian ethics in the conventional sense, nor formal Christian teaching. Yet it is biblical. She herself, and many Christians, may not realize it. This, I believe, is an expression of humanity created in the image of God—of our original human nature. It is

a distinctly Japanese expression within a non-Christian nation. While it may not align neatly with Christian doctrine, it resonates deeply with the teachings and life of Christ.

I am reminded now of Inazo Nitobe. He became a Christian at Sapporo Agricultural College, but while studying in the United States he grew disillusioned with traditional Christianity and joined the Quakers, a small community grounded in conscience. He later served in many important roles, including as vice secretary-general of the League of Nations. At the Paris Peace Conference, he made the world's first proposal to abolish racial discrimination. Although it gained majority support, it was ultimately rejected by the American president who chaired the conference. Yet Nitobe's anti-traditional Christian spirit lived on powerfully. Like Minister Onoda, he followed the instinctive humanity within himself—the original humanity created in the image of God.

I have been told that I have only a few months left to live. In Minister Onoda, I have been shown something truly good, and I rejoice in it. For now, at the very least, I will pray for her single-minded and earnest spirit.
